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A saviour for society; or the industrial problem

Chicago

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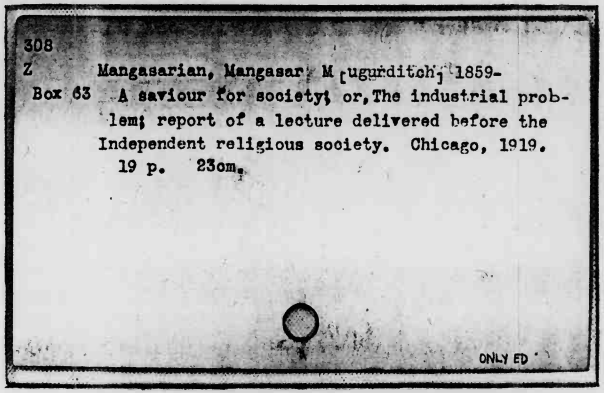
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Mangasarian, Mangasar M [ugurditch] 1859-
A saviour for society; or, The industrial problem; report of a lecture delivered before the Independent religious society. Chicago, 1919.
19 p. 23cm.
ONLY ED

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TECHNICAL MICROFORM DATA

FILM SIZE: 35mm REDUCTION RATIO: 11:1 IMAGE PLACEMENT: IA (IIA) IB IIB

DATE FILMED: 2-11-97 INITIALS: MS

TRACKING # : MSH 21492

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A SAVIOUR FOR SOCIETY

OR

THE INDUSTRIAL PROBLEM

M. M. MANGASARIAN

REPORT OF A LECTURE DELIVERED
BEFORE THE
INDEPENDENT RELIGIOUS SOCIETY

1919
CHICAGO

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A Saviour for Society or The Industrial Problem

How to earn a comfortable livelihood without hindering any one else from doing the same is the question to which the world is still waiting for an answer. If we could solve that problem, we would not have to fear either labor or capital, the classes or the masses.

It is not enough to know how to make a success of your own business. You are also required to refrain from making a failure of your neighbor. There is nothing so easy as to save the few. How to save the many, nay, how to save *all,* is the ideal that plucks at our hearts. We may not be able to save all. I am afraid we shall not be. Yet, if we should give up for a moment the attempt to save all that are savable, we shall all perish.

There has always been more or less antagonism between capital and labor. Each accuses the other of blocking its way. Capital has failed to recognize the rights of labor, and labor, in its turn, is reluctant to concede that capital has any rights at all.

The recent war, besides the many other evils for which it is responsible, has also brought about what we may describe as a mental break-down. The way we are startled and thrown into a panic, predicting all sorts of calamities for ourselves and the country, shows the effects of the strain of the past five years upon our minds. The wild talk, the sensational demonstrations, the strike-mania which has seized the nation, the cry for a revolution for which certain classes in society seem to have as great a fondness as kings entertained for war—are unmistakable symptoms of something akin to mental derangement. In Germany, during the recent Red uprising, certain farmers refused to sow their fields or harvest the grains until some comrades convicted of

sheep stealing had been released. In the United States, a general strike, which would starve the country into submission, was attempted to secure the release of "Tom" Mooney. In France, all work was to cease on the 11th of July, 1919. The cities were to be thrown into darkness at sunset, and the nation held at bay, as if with a rope about its neck, to compel the government to recall the troops from Russia. Would men in their senses be guilty of such extravagances?

There is in labor, as in every other organization, a conservative and a radical element. We have no quarrel either with capital or labor. The one is as American, as honorable and as indispensable as the other. But power of any kind, political power, ecclesiastical power, money power, or labor power, in large doses, is an intoxicant. Power intoxicated the prophets and led them to declare themselves gods or demi-gods; it intoxicated rulers and made them aspire to universal dominion; it intoxicated priests and made them claim the right to save or damn; it intoxicated the rich man and made him think that gold would bring prophet, king, priest and all to his feet. And today, it seems that labor, too, has tasted of the cup that inebriates. As this latter kind of intoxication is the most recent, and as it threatens to be as dangerous as any of the others I have enumerated, to it should be devoted special attention by our statesmen and reformers. The other *drunkards,* if I may use that designation, have had their day. But the cup which was knocked from their hands has been picked up and lifted to the lips of labor. Fortunately, the labor radicals will be as tempted to abuse their power as were the priests, the Kaisers and the rich barons. I say fortunately, for oppressors can be overthrown only when they get drunk. Abuses of power provoke opposition. It is in that way that the people have acquired freedom.

This radical element in the ranks of American labor has for its aim the establishment of a proletariat government. The word *proletariat* needs to be defined. Speaking without any apologies or euphemisms, the proletariat is

the manual laborer, the menial, that is to say, a member of the *lowest* classes. Why lowest? Not necessarily because he is poor in purse, but because he is poor also in skill. The proletariat is the man who has hands, but not much of brains. The man who depends solely upon toil and not at all upon thought for his daily bread. Opposed to him is the man who has capital as well as brains,—that is, those who have more than their hands with which to earn a livelihood. It is a leading plank in the platform of radicalism to protect the proletariat against intelligence as well as against capital. The Bolshevist doctrine is that the men who do the physical work shall not only own and control everything, but they shall also be the governors of man. This means that intelligence as well as capital must go down in order that the proletariat, the menials, may have a free field.

It is agreed that many of our institutions need overhauling. There should be an industrial reformation as there was a religious reformation. The question is: Can we progress in an orderly way, marching forward like an army, keeping step with our highest ideals, without becoming a mob flying at each others throats?

In a recent address in London by Mr. Henderson, the renowned labor chieftain who has been re-elected to parliament, among many good things he also said that while he was not in favor of "direct action," he doubted whether any lasting reform could be achieved without "a violent convulsion of society." A remark like that was unworthy of the intelligence and influence of a man of Mr. Henderson's standing. Have past violent convulsions of society helped us to achieve the ideals of reform? Did not the autocracy of Napoleon succeed the Jacobins, who gave France the most violent convulsion any nation ever experienced, and did not autocratic Cromwell succeed the violent convulsion of society in England, brought about by Puritan and Independent politicians? Had this labor leader said that the experience of the world and the history of the past showed that no lasting reform can be achieved by any violent convulsion of society he would have uttered a wholesome, constructive truth. Whatever

is overthrown can come back. It has, again and again. But whatever we *outgrow* can never come back. Is it not also true that a society which is the child of a violent convulsion must have a series of violent convulsions to keep itself in power? If you put yourself on a throne by force, you have got to have standing armies, navies, and arsenals to keep your seat. Is not that clear?

I have in mind the advocates of a revolution in America. What do we want a revolution for in this country? In France the revolution overthrew the Bourbon Kings; in England it pulled the Stuarts off their throne; in Russia it deposed the Romanoffs; in Germany in 1848 an attempt was made to overthrow the Hohenzollerns, which they succeeded in doing about a year ago—but what are we going to overthrow in America by a revolution? Majority rule? Representative Government? The ballot? The public schools? An open career for talent?—what is it you wish to destroy in the United States by a violent convulsion? Capitalism? But surely you do not intend to destroy the accumulated wealth of the centuries. It is not your purpose to make a wilderness of America, I feel certain. What your program calls for, then, is to place yourselves in charge of the wealth and property of the country. You are only planning to bring about a change of ownership. Is that worth a reign of terror?

Let me again call your attention to the splendid advice of Professor Gilbert Murray:

"And if we have one special message to the coming generation, I think it would be to bid them keep firm hold of reason, to face their problems always by thinking and never by refusing to think. Any individual or human society that deliberately goes over to the camp of unreason has pronounced upon itself a terrible sentence, and out-lawed itself from the great brotherhood of thinking humanity."

Instead of dynamite we must use thought. A better explosive than bombs are ideas. Overcome the enemy with arguments and bring him to terms by the power of logic. Let your allies be the light and the ballot. Re-

member that if your revolution succeeds you will be compelled to take measures against a counter-revolution. Is it not more economical to conquer by education? The saviour we demand for society must possess qualifications which commend themselves to "the brotherhood of thinking humanity," and such a saviour I propose to introduce to you this morning.

It must have occurred to you frequently that this is the age of machinery. I am afraid you will be surprised to hear me express the belief that we need a machine saviour for society. I am serious. After considerable deliberation, it has been impressed upon me that the need of society is for a machine which, by solving our complicated problems, will save us.

Machinery has already done much for man. The bulk of the work of the world is transacted by machinery. We raise our crops, we light our cities, we build our ships, we send our messages, we speed our merchandise, we spread our ideas by machinery. We have a machine for writing, a machine for flying, a machine for fighting. We need a machine for saving society. The labor-saving feature of machinery is not its principal attraction by any means. What recommends a machine is its reliability, its precision, its exactitude, its invariability, its impartiality, its power, its push. A machine has something of the inexorable character of the laws of nature. You can not trifle with it; you have got to mind it. Of course when a machine gets out of order, it will work poorly or not work at all, but it comes as near being infallible as anything can be. A machine is mathematics in action. And you know that of all the sciences, mathematics alone comes near being or is absolute and final.

It is interesting to observe that the successful institutions in the world are mechanical, that is to say, they work or function with the regularity, the nicety, the fidelity and the correctness of a machine. That government, for instance, which enforces the law, maintains order, administers justice as invariably, unfalteringly, unfailingly as a machine is the ideal government; while the government that will be bribed or brow-beaten into sub-

mission to capital or labor or the church, is no government at all.

In the same way, our courts to be effective must be machine-like as much as it is possible for any merely human institutions to be. The judge who permits friendship, prejudice, religion, money, or mercy to affect the scales of justice, is a menace, even as a locomotive which has been tampered with would be a menace.

The other day a committee of citizens of Chicago presented a report in which they complained of the dominance of crime in this city. The reason why crime is rampant in a society like ours is that the courts do not have a machine grip upon crime and criminals, a machine-like grip. This man is a political friend, that one has influential backing, yonder woman is pretty; and so forth. When such considerations are given weight in a court of law, the machinery of justice becomes a mockery.

So, too, the most successful school teacher is the one who comes nearest being a teaching machine. All teachers demand punctuality, attention, decorum, diligence; but the teacher who has pets and favorites among the children, or who has other irons in the fire than that of teaching, or who arrives a little late one morning and leaves a little early the next day, or who punishes or praises according to the mood she or he happens to be in at the time, cannot show the results that a machine teacher who strikes the hour with the regularity and fidelity of a clock achieves.

Is it not also true that the best parent is not the one who is over-indulgent one day and too severe the next, but the one who acts with an evenness of temper, and of love and justice as rythmic as the swing of a pendulum?

A great bank fails and as a result hundreds of widows and orphans are robbed of all their savings. Why? Because the bank inspector was not a machine. He overlooked examining the books. He did not count the cash deposits in the vaults. He took the directors' word for the assets of the institution. If we had a machine to do the inspecting, the depositors would have had better protection.

When I was in Belgium some years ago, I visited the village where the Battle of Waterloo was fought, and heard the guide explain how, when Napoleon realized that the day was lost, the cry went forth, *Sauve qui peut,* which in English would mean, "every man for himself." As long as the great army remained intact it functioned like a high-powered machine; but the moment it was put to rout, the army became a mob, and the soldiers were soon scattered all over the country like the parts of a huge machine that had collapsed.

The other word for machine or machinery is *organization.* There is nothing in all the world that has the driving force, the compelling power, or the irresistibleness of organization. A lie organized, is more powerful, ten times more powerful, than a thousand loose truths. Organization! There is nothing that can beat it, except superior organization.

You will ask: "What about the German machine? Why did it fail?" It did not fail. The machine which the authorities in Berlin constructed did precisely what it was designed to do, and did it well. The autocratic machine was constructed to make the Hohenzollern dynasty the German Fatherland; to swallow up the German in the Emperor; and the way the unfortunate Germans were led or permitted themselves to be led to the slaughter proved how well the machine had done its work. The Allies could not smash the German machine until they had put a stronger one of their own in the field against it. Not until all the Allied armies were organized under one head, subject to the disposition of Marshall Foch, did their machine begin to show decisive results. Of course, it is with machines as it is with men. There are good machines and bad machines. My point is that a machine will kill if you build it to kill and it will conserve life if you build it to conserve life. A machine will do just what you want it to do. If you build a machine to enslave the people, your machine will enslave them. If you build a machine to keep the people in ignorance, it will do that. If you build a machine to grind the people down and keep them poor, it will do that. On

the other hand, if you construct a machine to maintain international peace, industrial good-will and safeguard the rights and liberties of all peoples, your machine will not fail to do that. It all depends upon the designer of the machine.

Can we build a machine out of muscle and mind that will be as durable, as powerful, and as dependable as machines constructed out of iron and steel? Can we have a machine saviour who will save us as surely and as completely as an electric motor illumines a city or a hydraulic motor drives a flock of ships from port to port? The saviour we need will have to be one who will do what we wind him up to do, and not one who will have to feel his own pulse first or consult his own pleasure and interests before he will lend a hand. The experience of the world proves that all ready-made saviours are disappointing. They fail us in the hour of need. We may call upon them for help, we may beat upon our drums or upon our breasts to arouse their pity, but we can never be sure that they hear us. We may offer them daily sacrifices of bullocks or of our children even, and still be unable to count on their help with any degree of certainty. We need a saviour made to order.

As an amateur draftsman, I am going to give you the rough sketch of a saviour designed by man, the product of his brain, the work of his hand. When children first learn to draw, they take a sheet of thin paper which they place upon the figure they wish to copy and then proceed to fill out the lines. I am going to model my machine saviour after the pattern of the League of Nations. The League of Nations is just such a machine for maintaining international peace as I wish to copy for the preservation of industrial peace. What attracts me to the League of Nations—not necessarily in its present form,—but the League of Nations when it is finally completed and ratified, and when it begins to function—is its mechanism. I like it because it is a machine, stoutly constructed and made to function with the certainty of fate. Only such a machine, I say, can take war, that bloody, bloated, brazen monster, between its teeth and

crumble it, crush the life out of it. Nothing else can. A machine saviour and we its designers; we its creators!

Suppose some Asiatic or European nation planned to start another war. The machine would immediately pounce upon it, isolate it, arrest its pulse, stop the action of its heart, bind its hands and feet, and hold it down with a grip as tight as that of a vise until it cried, "Help, I will reason." If such a machine had existed in 1914, fifteen millions of America's and Europe's men, and billions of dollars worth of their property, would have been at productive labor today, instead of being as so much refuse. Shame on us! that we, in this mechanical age, though we have machines for taming the anger of the seas, and machines for riding the tempestuous air, and machines for curbing the explosive forces of nature, we have not as yet devised a steam roller to flatten out the rage of man!

Taking my clue, therefore, from the League of Nations, I suggest that an organization be completed in which shall be represented not the different nations of the world, but the various industries and interests of the country, and as the purpose of the League of Nations is to maintain international peace, the object of this organization would be to maintain industrial peace. The machine constructed at the Paris conference is called the League of Nations. I suggest that we call ours the League of Domestic Interests and Industries. By the interests I do not mean only the employers, but the public and the government as well; and by the industries I mean labor, unionized or independent. As it is the purpose of the League of Nations to take a controversy away from the parties immediately concerned, in order to submit it to a larger group of nations, the League of Domestic Interests and Industries would take a controversy away from the belligerents themselves and submit it to the larger group composed of the representatives of the interests and industries of the country. The members of the Domestic League of Industries and Interests shall not be appointed by nomination, but by a popular elec-

tion. The nation itself shall elect the men who shall represent the great industries and interests of the country, just as it elects its judges and senators. When the League of Domestic Industries and Interests after hearing both labor and capital, arrives at a decision, such decision shall be binding both upon labor and capital, and made so by all the resources at the command of the United States. Otherwise, such a League will not be worth the paper it is inscribed upon. To be adequate it must function like a machine—exact, regular, even-handed, equitable, forceful, and like the Supreme Court, it must have the last word.

I know that there are many objections to compulsory arbitration, but has it not occurred to you that in all things which are essential to the preservation of the state, there is compulsion? Whatever is necessary is compulsory. Education is necessary to a democracy. Education is, therefore, compulsory. We have the necessary machinery to seize the truant child and bring him into the schoolhouse. We have an engine, so to speak, which every day brings millions of children and teachers together. Ignorance and darkness are prohibited by law in a democracy. Democracy cannot exist without education. Ignorance is a greater menace to popular government than a foreign enemy. We have forts to resist the one; schools to combat the other.

In the same way, order is necessary to a state, and, therefore, order is compulsory. You cannot go into a court and say to the judge, "Your honor, I shall not obey your summons." The arm of the law, as of a machine, will take you by the collar of your coat and clap you into jail. Order is necessary. Order is compulsory.

Sanitation is necessary. The Board of Health is empowered to fine and punish every violator of the laws of sanitation. Disease and dirt cannot appear on the street without a permit, and no amount of pleading should favor them with one.

Again, service is compulsory. If you have money and the nation needs it, you have got to open your purse. If the nation is at war and you are of age, you cannot

shirk service in the army. I have never heard of any arguments in defense of conscientious objectors which command respect. The other day an I. W. W. lawyer in his testimony before the Senate Committee said that he was a conscientious objector and that he would not lift so much as a finger to save his country, not even his family. In answer to a senatorial inquiry as to whether he would really stand by and see his children murdered or his wife outraged, this conscientious objector had the boldness to say that he would. But would he not fight a fire to save his house? Would he not fight a mad dog to save his child? Would he not kill a reptile to protect life? Why will he fight these, and throw up his hands in the presence of a human beast of prey, a fool or a sot crazed by drink or maddened by lust? Is not an assassin who would rob us of our dearest possessions, life, love, honor, as great a menace as a four-footed monster? The hypocrisy of it!

Add to compulsory education, compulsory order, compulsory sanitation, compulsory service, also compulsory arbitration for peace. Peace is essential to the conservation of civilization, and what is necessary is compulsory. Mr. Gary refuses to meet the leaders of the unions in conference. If such a refusal is going to throw society into disorder and endanger life and property, both Mr. Gary and the labor leaders would, under the provisions of such a League as I have described, be subpoenaed to appear before the Executive Council of the League of Domestic Industries and Interests. Arbitration for peace is necessary to the preservation of both our industries and interests, and, therefore, when they undertake to destroy each other, they should be interfered with and compelled to reason.

Mr. Gompers declared before the Senate that he would not advise the unions to observe compulsory arbitration. He is himself opposed to it. I am surprised. He wants collective bargaining to be compulsory. He wants the closed shop to be compulsory, but he does not want arbitration for peace to be compulsory. What! Would you bind one class hand and foot and leave labor,

the other class, lawless? I would like to say to the capitalist and the unionist, "You can not afford to discuss anything, only when you are in the wrong."

It is not only children who are spoiled by pampering. The spoiled child imagines himself enough of a pet to break not only the rules laid down by its parents, but also its own promises to them. In recent times labor has more than once showed the symptoms of the spoiled child. For instance: Other organizations shall observe the Sherman Anti-Trust Act, but not the labor combinations; other concerns shall keep their contracts or be sued for damages, but labor may not only break its contracts without making itself liable for damages, but it may also ignore the rules of the unions themselves, disobey its officers and go out on a strike. Of the many strikes, in recent times, a great number were in defiance of the rules of the unions to which the strikers belonged. Can there be security in a community in which a great body of men behave like spoiled children?

Again, the right to work is generally accepted; but the unions deny it. No man who is not a member of their organization has any right to work. Starve him. He is a scab. In former times, people were persecuted for not belonging to the state church. Today labor takes the position that outside the unions there is no Salvation. A man is not even allowed to paint his own house, or attend to the plumbing in his own bathroom. How does all this differ from the high-handed behavior of the effete aristocracies of the past? The very evil which the unions fought so bravely to destroy, the same unions are now doing their worst to revive—*privilege*. But our politicians and sentimentalists have spoiled labor even as fond and foolish parents by over indulgence and flattery spoil their children. Our friends are not those who encourage our follies, but those who dare to offend us by calling attention to our faults. It should be done kindly, with fairness, but to fear giving offense, is to fear being honest.

But to return to our machine-saviour: Suppose we had today such a League as I have suggested. We could

at once invite it to take charge of the threatened miner's strike. The nation is confronting a grave crisis. The miners demand higher pay, shorter hours, and a five day week. We have learned from experience that jacking up wages and screwing down hours offers no permanent solution. We, the public, know very little about the merits of the case in question. But we know this: There ought to be no paralysis of business, no disturbance of the public peace, no attempt to overthrow law and order. We also know that coal is a necessity, and we agree further that the miner must not work longer hours or for less money than is consistent with American citizenship. The morale and health of all workers shall be zealously guarded. The miner is not a thing, he is a man. He has a family and his children are to be the future Americans. But as I said, we are not in a position to say to the miner, "You are right," or "You are wrong.' Shall we, therefore, stand aloof and let miners and owners fight it out between themselves? Then what is the worth of government or of civilization? Would it not be better for everybody if the controversy in question could be submitted to a tribunal selected from the people and authorized to hear and settle all disputes?

One of the most helpful institutions of civilization, one of the greatest services, I say, which civilization has rendered to us, is that it has made a quarrel transferable, or to use a better word, *referable*. In primitive times, if I had a misunderstanding with my neighbor, I had to fight it out, and the one who had the strongest fist or the heaviest club proved he was in the right. Today, if I quarrel with my neighbor, I can refer it to the mediation and judgment of experts. Is not that a tremendous improvement upon the practice of the savage? By referring a quarrel, I am given time in which to cool my passions and regain equilibrium of mind. When the passions are cooled, violence is not only unnecessary, but it becomes distasteful. When a man in angry, he is prone to strike. When he has had time to reflect, he recovers his poise and is again master of himself. Civilization has made every quarrel referable, which proves that man

has advanced sufficiently to master his passions, to control himself. It proves that man has acquired patience, which is genius. When two school boys fight and they cannot settle their quarrel, they do not have to keep on fighting until one of them is hurt, they refer the quarrel to the teacher for settlement. If the teacher cannot solve it, they may take it to the Board of Education. If the Board of Education cannot satisfy them, they may go to the lower courts and then to the higher, and finally to the Supreme Court. There the knot is tied. Civilization will not permit an argument to last forever. Even as nature has put a limit upon your life, civilization has put a limit upon the life of a quarrel. It cannot go on forever. In a universe where not even the stars, the sun, nor the world is eternal, shall a wrangle between two nations, or classes, or individuals be interminable? And what is the Supreme Court? It represents the ripest, the noblest, the freest, the costliest effort a nation can make to protect its citizens from injustice. It can do no more than that, and we have to be satisfied with the best it can do.

With such a machine as I have tried to indicate, the miners' case could be referred for settlement to the representatives of the four interests of the country, namely: the government, the public, labor and capital. In the meantime, the miners could continue on the old schedule. If the decision of the judges is in their favor, being retroactive in its application, they will get the higher wages from the time they presented their demands and not from the time the decision was rendered. While waiting for a solution the miner would be at work, earning his wages, helping the industries and preserving order—instead of loafing, rioting and taxing himself and the public with the expense of maintaining the laws and paying the cost of the fight for better conditions. While the council is arbitrating, the country may enjoy peace, good-will and prosperity instead of becoming hysterical over acts of violence and oppression. By this method the country's credit is preserved, and its right to be called a civilized nation is not disputed.

If the employer finds that with the new schedule he cannot run his business profitably, he shall not be coerced to remain in that business; and if the decision is against the miners and they find they cannot work for those wages, they shall not be made to work in the mines, but neither capital nor labor shall be in a position to "hold up" the nation.

One of the most useful committees which a League of Domestic Industries and Interests could organize, and one which will contribute most to make the organization a blessing to the community, would be what I shall call a Verification Committee, or a Bureau of Verification. Do you know that ninety-nine per cent. of the destructive and insane quarrels between nations and races and classes has been brought about by—shall I use the ugly word,—by lies! The lies circulated by one class against another, by one race against another, by one religion against another, by one nation against another—have whipped up more bad blood than anything else we could mention.

Without the propaganda of falsehood, intentional or innocent—and innocent falsehood is just as harmful as intentional—deliberate or careless—and I repeat that a careless lie can be just as malicious in its effects as a deliberate lie—I cannot think of a single problem, domestic or international, religious or political, social or industrial—I say, I cannot think of a single problem which cannot be solved without bloodshed. But lying makes even the solution of a problem futile, and corrupts the very peace we conquer. If we are to have international friendship, industrial good-will and racial harmony, we must cultivate above all things, veracity, and begin early with its earnest and determined cultivation —in the home, in the school and above all, in the church. We cannot be sound as a nation until we learn to think truly, speak truly and live the truth.

Truth is constructive, it is falsehood that is destructive. In a crowded theater by shouting "Fire," I could easily start the audience on a stampede for the exits, screaming, scrambling, tramping each other to

death. How many wars have been started by false alarms! How many ruinous strikes have been launched by exaggerated stories of wrongs and oppressions! How often a mild, quiet people has been converted into a frothing, hissing mob by sensational charges and countercharges! Down with liars! The liar is a menace to society. Let him be pursued, unmasked and brought to the bar of justice. Set the sleuth-hounds after him until he is caught and stripped of his credentials, just as we strip an officer of his sword when we degrade him. I can think of no greater enemy of the people than the liar.

To make his awful, really repulsive doctrine of hell-fire believable, the preacher lies about human nature and paints it in the thickest colors of total depravity. To make a bloody revolution preferable to orderly progress, the agiator describes society as a huge sweat-shop where the few are bent upon sucking the blood of the many for profit. Away with liars! I know of no argument that can even excuse the preaching of eternal damnation but the lie about human nature; and I can see no argument that could possibly justify a reign of terror but the lie about society. Veracity is as essential to the preservation of the state as the air we take into our lungs is to life. Speak according to knowledge!

The Jews have a custom every year of murdering a Christian child for sacrificial purposes: That lie has caused thousands to be massacred in cold blood, has defamed nations and blackened the pages of history. The first woman caused the blight and fall of the human race: That ancient lie is responsible for two thousand years of insult and injury. And the grain of truth in every lie makes it all the more terrible. The liar is a scourge, and not until we have a Bureau of Verification with power to muzzle him, shall gossips beware, and men stop wagging their tongues as they please.

The military officials in charge of the Gary strike say that the labor unions are in a conspiracy with the Reds. Can it be proven? Is it fair to accuse American labor of treason? Can you prove it?

Mr. Gompers charges the employers with having killed Mr. Jefferson Pierce, an organizer for the unions. Can he prove it. The son of Mr. Pierce in an affidavit declares that his father was killed by an agent of a rival union. What is the evidence? The Verification Committee should make it perilous for a man to bear false witness against his neighbor. By punishing the liar we shall be encouraging veracity. Let America's distinguishing trait of character be this, veracity, and again, veracity!

Of all the services which a League of Domestic Industries and Interests can render, that of encouraging truthfulness in all our relations is the most valuable. And the most effectual way of attacking the liar is to go at him armed with the interrogation mark. Turn the prevaricator over to the inquirer. Inquiry, fearless and fair, will drive every lie, however ancient, however sacred, however profitable, to seek a hole in which to die. Why is there so much superstition in the world? Because inquirers are scarce. Why are liars so bold? Because inquiries are so timid. No matter how mighty our machine, it cannot decide justly unless it can get at the facts, and the best way to get at them is through impartial, unsparing and daring inquiry. I believe in inquiry, courageous and uncompromising. Even as the dawn, as though with a sharp knife, rips open the womb of the night and brings the day into life, so inquiry rips open superstition and gives birth to science. It is inquiry which splits asunder falsehood to give birth to truth; slavery, to give birth to liberty; barbarism, to give birth to civilization. Let inquiry, brave and persistent, continue its search until it has shattered ignorance, and its monster offspring, war, which is the rule of violence, and bring forth, by the power of truth and justice, peace, international and domestic, peace for all mankind,—which is the rule of reason!

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